

HIS. *Charles I.*  
**MAJESTIES**  
**ANSWER,**

*To a Printed Booke, intituled,*  
**A Remonstrance, or the Decla-**  
**ration of the Lords and COMMONS**  
**now Assembled in Parliament,**  
**26. May. 1642.**

**In Answer to a Declaration under His**  
**Majesties Name, concerning the**  
**Businesse of HULL.**

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**Lownes, without Ludgate, 1642.**



His Majesties Answer to a Printed Booke intituled, *A Remonstrance, or the Declaration of the Lords and Commons, now assembled in Parliament, the 26. of May.*

1642. *In Answer to a Declaration under his Majesties Name, concerning the businesse of Hull.*

**W**Hough whosoever lookes over the late Remonstrance, intituled, *A Declaration of the Lords and Commons, of the 26. of May*, will not think We have much reason to be pleased with it; yet We cannot but commend the plaine dealing and ingenuity of the Framers and Contrivers of that Declaration ( which hath beene wrought in a hotter and quicker Forge then any of the rest ) who would no longer suffer Us to be affronted, by being told, *They would make Us a great and a glorious King*, whilst they used all possible skill to reduce Us to extreame want and indigency, and that *They would make Us to be loved at home and feared abroad*, whilst they endeavoured, by all possible wayes, to render Us odious to Our good Subjects, and contemptible to all forreigne Princes; but, like Round-dealing men, tell Us in plaine English, that they have done Us no wrong, because We are not capable of receiving any; and That they have taken nothing from Us, because We had never any thing of Our owne to lose: It this Doctrine be true, and that indeed We ought to be of no other consideration then they have informed Our people in that Declaration; that Gentleman is much more excusable, that said publicly (unreproved) *That the happinesse of this Kingdome doth not depend on Us, or upon any of the Royall Branches of that Rode*; and the other, who said, *We were not worthy to be King of England*: Language very monstrous to be allowed by either House of Parliament, and of which, by the helpe of God and the Law, We must have some examination. But We doubt not, all Our good Subjects doe now plainly discern, through the Maske and Vizard of their hypocrisie, what their Designe is, and will no more looke upon the Framers and Contrivers of that Declaration, as upon both Houses of Parliament ( whose freedome and just Priviledges We will alwayes maintaine, and in whose behalfe We are as much slandered as for Our Selfe ) but as a Faction of Malignant, Schismaticall, and ambitious Persons, whose Designe is, and alwayes hath beene, to alter the whole frame of Government both of Church and State, and to subject both King and People to their owne Lawlesse, Arbitrary power and Government; of whose Persons, and of whose Designe, We shall, within a very short time, give Our good Subjects, and the world a full, and ( We hope ) a satisfactory Narration.

The Contrivers and Penners of that Declaration ( of whom We would be only understood to speake, when We mention any of their undutifull Acts against Us ) tell you, *That the great Affaires of this Kingdome, and the miserable and bleeding condition of the Kingdome of Ireland, will afford them little leisure to spend their time in*

*Declay*



*Declarations, Answers, and Replies*; Indeed, the miserable and deplorable condition of both Kingdomes, would require somewhat else at their hands: But We would gladly know, how they have spent their time since their Recess (now almost eight moneths) but in Declarations, Remonstrances, and Invectives against Us and our Government, or in preparing matter for them: Have We invited them to any such expence of time, by beginning Arguments of that nature? Their Leisure, or their Inclination is not as they pretend: And what is their Printing and Publishing their Petitions to Us, their Declarations and Remonstrances of Us, their odious Votes, and Resolutions, sometimes of one, sometimes of both Houses, against Us (never in this manner communicated before this Parliament) but an Appeal to the People? And, in Gods Name, let them judge of the Persons they have trusted.

Their first Quarrell is (as it is alwayes, to let them into their franke Expressions of Us and Our Actions) against the *Malignant Party*, whom they are pleased still to call, and never to prove, to be Our evill Counsellors; but indeed, nothing is more evident by their whole Proceedings, then that by the *Malignant Party*, they intend all the Members of both Houses, who agree not with them in their Opinion (hence have come their distinction of good and bad Lords, of Persons ill affected of the House of Commons, who have been proscribed, and their Names Listed and read in Tumults) and all the Persons of the Kingdome, who approve not of their Actions; So that if, in truth, they would be ingenuous, and name the Persons they intend, who would be the Men (upon whom that Imputation of Malignity would be cast) but they, who have stood stoutly, and immutably for the Religion, the Liberties, the Lawes, for all Publike Interests (so long as there was any to be stood for) they, who have alwayes beene, and are as zealous Professors, and (some of them) as able and earnest Defendors of the Protestant Doctrine against the Councell of Rome, as any are; who have often and earnestly besought Us to consent, that no Indifferent and unnecessary Ceremony might be pressed upon weak and tender Consciences, and that We would agree to a Bill for that purpose; they, to whose Wisdom, Courage, and Counsell, the Kingdome oweth as much, as it can to Subjects; and upon whose unblemished Lives, Envy it selfe can lay no Imputation, nor endeavoured to lay any, untill their Vertues brought them to Our Knowledge and Favour. Let the Contrivers of this Declaration be faithfull to themselves, and consider all those Persons of both Houses, whom they, in their owne Consciences, know to dissent from them in the Matter and Language of that Declaration, and in all those undutifull Actions, of which We complaine: And will they not be found in Honour, Fortune, Wisdom, Reputation, and Weight (if not in number) much Superiour to them? So much for the Evill Counsellors: Now, what is the Evill Counsell it selfe? Our coming from *London* (where We, and many, whose Affections to Us are very eminent, were in danger every day to be torne in pieces) to *Torke*, where We, and all such who will put themselves under Our protection, may live (We thanke God, and the loyalty and affection of this good people) very securely; Our not submitting Our Selfe absolutely (and

renouncing Our owne Understanding ) to the Votes and Resolutions of the Contrivers of that Declaration, when they tell Us, They are above Us, and may (by Our owne Authority ) doe with Us what they please; and Our not being contented, that all Our good Subjects Lives and Fortunes shall be disposed of by their Votes, but by the knowne Law of the Land : This is the Evill Counsell given and taken : And will not all Men beleve there needs much power and skill (of the *Malignant Party* ) to infuse this Counsell into Us? And now apply the Argument, the Contrivers of that Declaration makes for themselves : Is it probable, or possible, that such Men whom We have mentioned ( who must have so great a share in the misery ) should take such paines in the procuring thereof, and spend so much time, and runne so many hazards, to make themselves Slaves, and to ruine the Freedome of this Nation? We say, with a cleare and upright Conscience to God Almighty, Whosoever harbours the least thought in his breast of ruining or violating the publike Liberty or Religion of this Kingdome, or the just Freedome and Priviledge of Parliament, let him be accursed; and he shall be no Counsellour of Ours that will not say, Amen. For the Contrivers of that Declaration, We have not said any thing which might imply any inclination in them to bee Slaves; That which We have charged them, is with invading the publike Liberty, and Our Presumption may be very strong and vehement, that ( though they have no minde to be Slaves ) they are not unwilling to be Tyrants : ( What is Tyranny, but to admit no Rule to governe by, but their owne Wils? ) And We know the misery of *Athens* was at the highest, when it suffered under the thirty Tyrants.

If that Declaration had told Us (as indeed it might, and as in Justice it ought to have done ) that the Presidents of any of Our Ancestors did fall short and much below what hath beene done by Us this Parliament, in point of Grace and Favour to Our People, We should no otherwise have wondred at it, then at such a truth, in such a place : But when ( to justifie their having done more then ever their Predecessors did ) it tels Our good Subjects (as most injuriously, most insolently it doth ) *That the bighest and most unwarrantable Presidents of any of Our Predecessors doe fall short, and much below what hath beene done to them this Parliament by Us,* We must confesse Our Selfe amazed, and not able to understand them : And We must tell those ungrateful Men ( who dare tell their King, That they may, without want of Modesty and Duty, depose him ) that the condition of Our Subjects, when (by whatsoever Accidents and Conjunctures of time) it was, at worst, under Our power, unto which (by no default of Ours) they shall be ever againe reduced, was, by many degrees, more pleasant and happy, then that to which their furious pretence of reformation hath brought them. Neither are we afraid of the highest presidents of other Parliaments, which these men boldly (Our good Subjects will call it worse) tell Us, They might without want of Modesty and Duty, make their Patterns : If We had no other security against those Presidents, but their Modesty and Duty, We were in a miserable condition, as all Persons will be who depend upon them.

That Declaration will not allow Our Inference, That by Avowing the A& of Sir *John Hotbam*, they doe destroy the Title and Interest of all Our Subjects to their



their Lands and Goods; but confesseth, if they were found guilty of that Charge, it were indeed a very great Crime. And doe they not in this Declaration, admit themselves guilty of this very Crime? Doe they not say, *Who doubts but that a Parliament may dispose of any thing, wherein We or Our Subjects have a Right in such a way, as that the Kingdome may not be in danger thereby?* Doe they not then call themselves This Parliament, and challenge this Power without Our Consent? Doe they not extend this Power to all Cases, where the necessity, or the common good of the Kingdome is concerned; And doe they not arrogate unto themselves alone the judgement of this Danger, this Necessity, this Common good of the Kingdome? What is, if this be not to unsettle the Security of all Mens Estates, and to expose them to an Arbitrary Power of their owne? If a Faction shall at any time, by Cunning, or force, or Absence, or Accident, prevaile over a major part of both Houses, and pretend that they are Evill Counsellors, a *Malignant Party* about the King, by whom the Liberty and Religion of the Kingdome are both in danger; This they may doe: they have done it. Then they may take away (be it from the King or People) whatsoever they, in their judgements, shall thinke fit: This is lawfull, they have declared it so. Let the world judge, whether We charge them unjustly, and whether they are not guilty of the Crime, which themselves confesse (being proved) is a great one, and how safely We might commit the Power, these people desire, into their hands, who, in all probability, would be no sooner possessed of it, then they would revive that Tragedy which Master Hooker relates of the Anabaptists in *Germany*, who talking of nothing but Faith, and of the true feare of God, and that Riches and Honour were vanity; at first, upon the great Opinion of their Humility, Zeale, and Devotion, procured much Reverence and Estimation with the people: After, finding how many persons they had ensnared with their Hypocrisie, they beganne to propose to themselves, to reforme both the Ecclesiastical and Civill Government of the State; Then, because, possibly, they might meet with some Opposition, they secretly entred into a League of Association; and shortly after (finding the power they had gotten with the credulous people) enriched themselves with all kind of spoyle and pillage, and justified it upon Our Saviours promise, *The meeke shall inherit the earth*; and declared their Title was the same which the righteous Israelites had unto the goods of the wicked Egyptians; This Story is worth the reading at large, and needs no Application.

But We must by no meanes say, That We have the same Title to Our Towne of *Hull*, and the Ammunition there, as any of our Subjects have to their Lands or Money, That's *A Principle that puls up the Foundation of the Liberty and Property of every Subject*: Why, pray? *Because the Kings Property in His Townes, and in His Goods, bought with the publike Money* (as they conceive Our Magazine at *Hull* was) *is inconsistent with the Subjects Property in their Lands, Goods, and Libertie*: Doe these men thinke, That as they assume a power of declaring Law (and whatsoever contradicts that Declaration, breakes their Priviledges) so that they have a power of declaring Sense & Reason, & imposing Logick and Syllogismes on the Schooles, as well as Law upon the People? doth not all mankind know, That severall men may have severall Rights and Interests in the selfe same House & Land, and

yet neither destroy the other? Is not the Interest of the Lord *Paramount* consistent with that of the *Mesme* Lord, and his with that of the Tenant, and yet their Properties and Interests not at all confounded? And why may not We then have a full lawfull Interest and Property in Our Towne of *Hull*, and yet Our Subjects have a Property in their Houses too? But We cannot sell or give away at Our pleasure Our Townes and Forts, as a private man may doe his Land or Goods: What then? Many men have no authority to Let or set their Leases, or sell their Land; have they therefore no Title to them, or Interest in them? May they be taken from them, because they cannot sell them? The purpose of Our Journey to *Hull*, was, neither to sell it, or give it away.

But for the Magazine, the Munition there, that We bought with Our owne Money; We might surely have sold that, lent, or given it away. No; *We bought it with the publike Money*; and the proof is, *They conceive it so*; and upon this conceit have Voted, That it shall be taken from Us: Excellent Justice! Suppose Wee had kept this Money by Us, and not bought Arms with it, would they have taken it from Us upon that conceit? Nay, may they not wheresoever this Money is (for through how many hands soever it hath passed, it is the publike Money still, if it ever were) seize it and take it from the Owners? But the Towns, Forts, Magazine, and Kingdome is intrusted to Us, and We are a Person trusted; We are so, God and the Law hath trusted Us; and We have taken an Oath to discharge that trust for the good and safety of Our people: What Oaths they have taken, We know not, unlesse those which, in this violence, they have manifestly, maliciously violated. May any thing be taken from a man, because he is trusted with it? Nay, may the person himselfe take away the thing he trusts when he will, and in what manner he will? The Law hath beene otherwise, and We beleve will be so held, notwithstanding their Declarations.

But, *This trust ought to be managed by their advice, and the Kingdome hath trusted them for that purpose*: Impossible! That the same trust should be irrevocably committed to Us and Our Heirs for ever, and the same trust, and a power above that trust (for such is the power they pretend) be committed to others: Did not the people that sent them, looke upon them as a Body but Temporary, and dissoluble at Our Pleasure: And can it be beleaved, that they intended them for Our Guardians and Controulers in the managing of that Trust, which God and the Law hath granted to Us and Our Posterity for ever? What the extent of their Commission and Trust is, nothing can better teach them, then the Writ whereby they are met. We called them (and without that call they could not have come together) to be our Counsellors, not Commanders; (for however they frequently confound them, the Offices are severall) and Counsellors, not in all things, but in some things, *De quibusdam arduis, &c.* And they will easily find amongst their Presidents, that *Queene Elizabeth*, (upon whose Time all Good Men looke with Reverence) committed one *Wentworth*, a Member of the House of Commons to the Tower (sitting the House) but for proposing, that they might advise the Queen, in a matter she thought they had nothing to do to meddle in: But *We are trusted*: and are We the onely Person trusted? And may they do it at their own inclination and fury leads them to? Were not they trusted by Us, when We first sent  
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for them; and were they not trusted by Us, when We passed them Our promise, That We would not dissolve them? Can it be presumed (and presumptions go farre with them) that We trusted them with a Power to destroy Us, and to dissolve Our Government and Authority? If the people might be allowed to make an equitable construction of the Lawes and Statutes (a Doctrine avowed by them) would not all Our good Subjects sweare, We never intended by that Act of continuance, that they should do what they have since done? Were they not trusted by those that have sent them? And were they trusted to alter the Government of Church and State, and to make themselves perpetuall Dictators over the King and People? Did they intend that the Law it selfe should be subject to their Votes, and that whatsoever they say or do, should be lawfull, because they declare it so? The Oathes which they have taken, who sent them, and without taking which, themselves are not capable of their place in Parliament, makes the one incapable of giving, and the other of receiving such a trust unlesse they can perswade Our good Subjects, That We are the onely supreme Head and Governour in all causes, and over all persons, within Our Dominions; and yet that they have a power over Us, to constrain Us to manage Our Trust, and govern Our Power, according to their discretion.

The contrivers of that Declaration tell Us, that they will never allow Us (an humble and dutifull Expression) to be Judge of the Law; that belongs onely to them; they may and must judge and declare. We all know what Power the Pope, under the pretence of Interpreting Scriptures, and declaring Articles of Faith (though he decline the making the one or the other) hath usurped over mens consciences; and that under colour of having Power of Ordering all things for the good of mens Soules, he Entitles himself to all the Kingdomes of the world. Wee will not accuse the framers of this Declaration (how bold soever they are with Us) that they incline to Popery; of which another Maxime is, That Wee must submit Our Reason and Understanding (and the Scripture it selfe) to that Declaring power of his: Neither will we tell them (though they have told Us so) that they use the very language of the Rebels of *Ireland*: and yet they say those Rebels declare, that whatsoever they do, is for the good of the King and Kingdom: But Our good Subjects will easily put the case to themselves, Whether, if the Papiists in *Ireland* in truth were, or by Art or Accident had made themselves the major part of both Houses of Parliament there, and had pretended the Trust (in that Declaration) from the Kingdom of *Ireland*, thereupon had Voted their Religion and Liberty to be in danger of extirpation from a Malignant Party of Protestants, and Puritans; and therefore that they should put themselves into a Posture of defence; That the Forts & *Militia* of that Kingdom were to be put into the hands of such persons as they could confide in; That We were indeed trusted with the Towns, Forts, Magazines, Treasures, Offices, and People of the Kingdom for the Good & Safety, & best advantage thereof: But as this trust is for the use of the Kingdom, so it ought to be managed by the advise of both Houses of Parliament, whom the Kingdom had trusted for that purpose; it being their duty to see it discharged, according to the Condition and true Intent thereof, and by all possible meanes to prevent the contrary: We say, Let all Our good Subjects consider, If that Rebellion had beene plotted with this Formality, and those

those Circumstances declared to be legall (at least according to the equitable sense of the Law) and to be for the publike good, and justifiable by necessity (of which they were the only Judges) Whether, though they might have thought their Designe the more cunning, they would believe it the more justifiable? Nay, let the framers of this Declaration aske themselves, if the Evill Counsellors, the Malignant Party, the Persons Ill-affected, the Popish Lords, and their adherents, should prove now, or hereafter to be a Major part, of boeth Houses (for it hath beene declared a great part of both Houses have beene such, and so might have beene the greater; nay, that the greater part of the House of Peeres was such (and We have not heard of any of their conversions) and thereupon it hath been earnestly pressed, That the Minor part of the Lords might joyne with the Major part of the House of Commons) were We bound to consent to all such alterations as these men should propose to Us, and resolve to be for the publike good; and must the Liberty, Property, and Security of all Our Subjects, depend on what such Votes should declare to be Law? Was the Order of the *Militia* unfit and unlawfull, whiles the Major part of the Lords refused to joyne in it (as they did two, if not three severall times, and it was never heard before this Parliament, that they should be so, and so often pressed after a dissent declared) and did it grow immediately necessary for the publike safety, and lawfull by the Law of the Land, as soon as so many of the dissenting Peeres were driven away (after their names had beene required at the Barre, contrary to the Freedome and Foundation of Parliaments) that the other Opinion prevailed? Doth the Life and Liberty of the Subject depend upon such accidents of dayes and houres, that it is impossible for him to know his right in either? God forbid.

But now to justify their Invasion of our ancient, unquestioned, undoubted Right, settled and established on Us and our Posterity, by God himselve, confirmed, and strengthened by all possible titles of Compact, Lawes, Oathes, perpetuall and uncontradicted custome by Our people; What have they alleaged, to Declare to the Kingdome (as they say) *the Obligation that lyeth upon the Kings of this Realme to passe all such Bills as are offered unto them by both Houses of Parliament?* (a thing never heard of till this day) An Oath (Authority enough for them to breake all theirs) that is, or ought to be taken by the Kings of this Realme, which is, as well to remedy by Law, such inconveniences the Kingdome may suffer, as to keepe and protect the Lawes already in being: And the forme of this Oath (they say) appears upon a Record there cited, and by a Clause in the Preamble of a Statute made in the five and twentieth yeare of *Edward* the third.

Wee are not enough acquainted with Records, to know whether that be fully and ingenuously cited, and when, and how, and why the severall Clauses have beene inserted, or taken out of the Oathes formerly administred to the Kings of this Realme; yet We cannot possibly imagine, the Assertion that Declaration makes, can be deduced from the Words, or the Matter of that Oath, For unless they have a power of declaring Latine, as well as Law, sure *Elegerit* signifieth, *hath chosen*, as well as, *will chuse*, and that it signifieth so here (besides the Authority of the perpetuall practise of all succeeding Ages (a better Interpreter then their Votes) is evident by the Reference it hath to Customes; *Con-*  
*suetudines*